



Africa

SEPT. — OCT.
1958



The average height of the Rwenzori is about 16,000 feet. It is only in clear, fair weather that its glaciers capped with eternal snow are visible. That is why the early explorers, who had come during the dry season, refused to believe in the existence of the mountains, hidden behind the clouds. When they did discover them, they called them "the mountains of the moon".

MANY THANKS AGAIN FOR YOUR GE-
NEROSITY WHEN WE VISITED YOU. WE ARE
HAPPY TO HAVE YOU AMONG THE FRIENDS
OF THE MISSIONS AND ASK GOD TO BLESS
YOU ABUNDANTLY.

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CHANGING AFRICA

Africa assumes a vital role in
the Church and in education.

By Sr. Andre of the Sacred
Heart, W.S.

British East Africa is a group of colonies lying between Belgium Congo and the Indian Ocean. The White Sisters work in 49 Mission Posts in Uganda, Tanganyika, Nyasaland and Northern Rhodesia. The scenery is magnificent in these territories. The rugged peaks of the Ruwenzori mountains present a splendor that is breathtaking. The range which forms a wall around Lake Nyasa is treacherous, not because of its height, but because the winds that sweep against it cause violent changes

in the current and forms a series of whirlpools so that no port offers a safe refuge in a storm. This is in sharp contrast to the peaceful waters of Lake Tanganyika, whose edge is bordered with high vegetation. Its ports are always safe, and consequently, in the years gone by, were used for slave commerce. It was between the two ports of Kigoma and Ujiji that Stanley found Livingstone.

The mountains are generally covered with forests: eucalyptus, teak wood, ebony, and mahogany,



The smile of this nurse is a comfort for her patients.

while the plains and smaller hills are carefully cultivated with corn, sorghum, manioc, sweet potatoes and bananas, the basic foods.

It is usually the duty of the woman to prepare the meals and tend the garden. Industrial arts, to a certain extent, and hunting are reserved to men.

The population is made up mostly of Bantous. Within the last century they have often been at war with the conquering Arabs, who were slave traders. This has resulted in a certain mixed breed found especially in Tanganyika, where there are several Arab-like tribes, intelligent, and more or less given over to Moslem rites.

Though differing in family and social setup—some are patriarchal

and others matriarchal—the Bantou peoples nevertheless have a number of traits in common. Apart from their material life, which is governed by the climate and the natural resources of the country, they have certain beliefs in common and their mentality has retained certain points of similarity which have never been effaced.

They believe in the existence of one God, the Creator, and sometimes they believe in His providence, but in general they have no special cult to Him. In contrast to their belief in God, they offer sacrifices to the spirits, or genies, supposedly endowed with superhuman power, either to obtain their good graces or to avoid some misfortune.

Christianity has replaced, little by little, these pagan superstitions in the numerous Christians and catechumens — but there still remain millions to be converted.

Among the Bantous, the Baganda are outstanding for their strong social ties, their loyalty to the King and chiefs, their refined manners, and the good will and cooperation existing between the various clans. Stanley called them, "an extraordinary people."

Each family, according to tradition, educates the children, teaching them rules of politeness, parental respect, and the history of the country and the family.

The girls stayed at home with their mother to learn the various household tasks, how to cultivate the fields, how to grow and use many medicinal herbs, and how to prepare food.

This traditional method of training is disappearing more and more with the more formal education given in the schools, which are organized according to the regulations of the government.

There are many grade schools and classes in homemaking, which most of the girls attend. All the children are eager to learn and many of them walk for an hour or two, morning and evening, just to be able to attend school. Gifted with remarkable memories, they easily retain whatever they have been taught in class, but they have great difficulty in grasping abstract theories, a feat for which they have received no previous training.

Many would like to continue their studies, but we are obliged to refuse students for lack of accommodations. Our boarding schools are equipped somewhat like American schools. The students wear uniforms and there are tennis courts! A special course of studies, spread out over three years, allows the girls to acquire a nurse's diploma, if they so desire.

Two normal schools are available for those who wish to become teachers. The first ten who took the course, graduating in 1928, were approved with congratulations by the examining board. Since then, many have taken exams and rarely indeed does a failure occur.

The English inspectors and examiners are astonished by the competence of the young African girls in the teaching profession. According to various official re-

ports, they "teach in their own individual style using the maps and charts and pictures to good advantage". They make "the lessons both instructive and interesting with clear and concise explanations", and they show "much ability in reviewing a previous lesson".

Among the educative works are the visits to the parents of the children, the youth groups, the mothers' clubs, the Catholic Action groups and the Legion of Mary.

African Sisters help the White Sisters in many of the missions. The BANNABIKIRA, Daughters of Mary, now number over 500 Sisters. They work especially among the sick, teach school and

A teacher, efficiently trained, is an answer to a growing Nation.



prepare the children for their First Holy Communion.

Uganda is outstanding in its number of vocations, a fact which permits the Missionaries to relinquish some of their older posts to the African priests and Sisters.

What has been said of Uganda could also be said of Nyasaland, Northern Rhodesia and Tanganyika. One has only to look at the record for proof. We notice especially the transformation among the better educated, the religious, members of the Catholic Action groups, and the Christian mothers. A Christian is recognizable, especially among the primitive tribes, by his bearing, and by his speech, which indicates an elevation of thought and delicacy of sentiment, previously unheard of.

In the localities where pagans or Moslems are in the great majority, Catholics are often persecuted by members of their family when they refuse to take part in pagan worship, to work on Sunday, or to cultivate the fields that have been planted to appease the evil spirits. It is then that they exhibit a real heroism.

A man was murdered in Tanganyika for just such a reason. His wife came in tears to the Sister, who had taught her, and said: "I am proud of my husband. He died a victim of his duty, and I prefer that he should have given his life for what he knew to be right, than that he should have acted contrary to his conscience".

The hospitals, dispensaries, maternities and leprosaria also exert a salutary effect on the health and morality of the African. The women appreciate the benefits of the maternity. The number of them, non Christian as well as Christian, who take advantage of its services every year points very significantly to this fact.

The extraordinary transformation that has come about in Africa, in recent years, is not limited to a single region. The masses, who until now were so suspicious of the innovations that were being brought to them by the foreigners, find themselves swept up in the surge towards a new way of life.

The swift events have their repercussions on the apostolate and present problems which the mis-



OUR FRONT COVER

Though only a grade student now, Philomena will be a leader in the educational field of tomorrow.



Sister Doctor takes care of an emergency case in the waiting room.

sionary must keep up with if he does not want to be overcome by the immensity of the task.

More and more the African wants an education, and if the schools are still insufficient for the mass of the population, a mighty effort is being made to meet the demand. The Africans themselves are beginning to realize the urgency of the problem. A number of Baganda from the better families have renounced good positions to open schools for illiterate adults, and if this sort of initiative is multiplied, an educa-

tion will soon be available to everyone.

The seed of Communism sows itself and spreads even more insidiously than in Europe, and the Negro does not recognize the cunning of those who declare that they are interested only in his greater welfare.

The future of a people is at stake. They will not remain stationary. If they do not receive the gospel of Jesus Christ, they will fall prey to subversive doctrines which will plunge them into a slavery more degrading than that



A Grail team directs a hospital in Rubaga, Uganda founded by the White Sisters in the pioneering days.

from which they have been delivered.

Such is not the plan of God for Africa. The Catholic people of the world must take stock of their responsibilities towards their less favored brothers.

Recently, a number of Societies of Lay Missionaries have extended the practice of their professions to mission countries, not in view of the profit they would receive, but primarily in a missionary spirit. They are mostly concerned with bearing witness to Christ in their professional life. Their ex-

ample is an efficacious sermon and their social foundations, universities, and medical centers are received with gratitude. The Africans who have been privileged to work with them will, in the years to come, be able to carry on in the same unselfish spirit of leadership.

We hope that the Lay Missionaries will multiply. They respond to an urgent need, and release the missionaries for work that is more specifically apostolic.

The apostolic needs are indeed pressing. In the areas that have



*The Secondary school for young women in Kaliziso, Uganda
is in the charge of a Grail team.*

been Christianized, fervent African religious must be formed as well as women who will renovate family life and become the leaders in Catholic Action, and in all the new works adapted to the necessities of the hour.

Nearly 30 million Africans have not yet heard the word of God and their anguish, though unformulated, weighs heavy on the heart of the White Sister. Like the apostles, she has left all to follow Christ, to attempt the sublime adventure of sanctity, to save

souls—and they remain abandoned.

One can appreciate the great joy it is for the missionaries to know that they have accomplished their mission and that, in having given their best, they can at last release a portion of the territory to the African religious and fervent Catholic laity. But there are still wide fields of apostolic endeavor and the White Sisters push on to bring to other souls, as yet unknown, the immense love of God and the fullness of Christian happiness.

Establishing the Church in Africa

By Sister Mary Oliver, W.S.

Missionaries who work in Central Africa meet with the most resisting power of paganism. The pagan masses resist on account of Ancestral Worship and Magic in all its forms. These two serious obstacles are the main enemies of the Missionary and of the civilization which he brings. It is not necessary to be a great psychologist to understand clearly that to combat and change the religious beliefs of peoples, who for hundreds of years have quietly followed them, means a complete transformation. Formidable difficulties and numerous contradictions arise before Christ may triumph over these souls yet so dear to Him.

Why does the Missionary go to Africa, or rather, what does he go there for?

His main end is surely not only to convert Stephano, Andrea and Maria, and lead them to Heaven; he does not go to the Missions merely to save a few individual souls. He goes to Africa to ESTABLISH THE CHURCH—to incorporate communities into THE MYSTICAL BODY OF CHRIST . . . large communities into which DIVINE LIFE will flow abundantly. It is IN and THROUGH these communities that Stephano, Andrea and Maria will be saved, and with them, millions of others. Once this work is

accomplished, the Missionary may leave. The Church which he has implanted there will live on and through Her, future generations will belong to Christ. All such communities are given to the Heavenly Father through His Divine Son.

In the realization of such a lofty ideal, African priests and Sisters play an important role.

AFRICAN PRIESTS

The most beautiful of all works undertaken for the establishment of the Church in Africa is undoubtedly the formation of the African clergy. It has been every Pope's earnest desire to have in Mission countries a very competent and holy native clergy, that is in no way inferior to the Clergy of Christian lands.

Our Founder, Cardinal Lavigerie, rightly said: "It is by the African that Africa will be converted." And he added: "The boys who manifest an inclination towards piety and especially some signs for the ecclesiastical vocation, as well as an aptitude for learning, will be especially trained until God clearly shows His Will for them."

The African priests, who form the clergy at the present, do not descend from old Christian families. Most of their grandparents led pagan lives, and many of these

young levites have been the first in their villages to receive Baptism. They, therefore, have not received from their families, the good influence others have had in Europe and America. On the contrary, they have often witnessed the most scandalizing examples. The Missionaries who are engaged in the beautiful task of training African boys for the Priesthood have few good resources apart from GRACE, which surely abounds to make up for all other deficiencies.

In the territory of the White

Fathers it takes roughly 22 years to make an African Priest. After having attended the ordinary bush school for six years, the chosen candidates enter the Junior Seminary, where they spend seven years. Eight other years follow at the Senior Seminary, where philosophy is taught for three years, and theology for five years. Before being ordained, the candidate has to stay a whole year in a Mission Post for probation.

Our African Priests are Africa's glory! Those who are already at work in parishes of their own are

After his ordination a priest gives his blessing to Missionaries who taught him.



fine pastors who truly love and seek to save all their sheep. They are most successful.

An old grandmother could never understand these words of the Hail Mary: "Blessed art Thou amongst women" until one of her own, Father Augustino, explained their meaning to her in the following manner: "Think of all the women that live on earth now—of all those who have lived since the Creation—of all those who will live till the end of the world. Now put them all into a heap and think of the amount of grace that they would have all together. Well, that is nothing compared to the abundance of GRACE Mary had in her beautiful soul."

Anastasia said afterwards that no foreign Father or Sister had ever explained these words so clearly to her before as Father Augustino had.

Yes indeed, "It is by the African that Africa will be converted." And to form a holy and competent clergy in Africa is to establish the Church there forever.

The White Fathers are accomplishing this magnanimous task in their missions. Of the 700 African priests, who have passed through their Seminaries, six have been chosen by our Holy Father to become Bishops and they have been assigned the flourishing mission territory that has been evangelized by the White Fathers.

AFRICAN SISTERS

Missionaries, who go to establish the Church in Africa, must also endow Her with all organisms necessary for Her good func-

tioning. The African Sisters are called to play a part similar in their own country to that played by the Teaching, Nursing, Visiting Sisters in Europe and America.

Apart from the tremendous good the African Sisters do in their country, the mere presence and example of these consecrated souls are bound to arouse among Catechumens and new Christians a great fervor to attain to the highest moral standards of Christianity.

The religious formation of African Sisters is a glorious privilege of the White Sisters. Seventeen Congregations of African Sisters have already been founded in our missions, totaling over 1600 professed Sisters. Many of these young girls have to display heroic courage in order to follow their vocation.

Johanna, from her early infancy, was remarkable for her quick intelligence and deep attachment to the Sisters. One day, she clearly heard God's call to the religious life. As her parents were still pagan, she dreaded declaring her decision to them. The Sisters, however, urged her to do so. A heap of insults followed this courageous declaration. Johanna, broken-hearted, told the Sisters, the next day, that it was useless for her to approach the subject again. "But if you were to speak to my father and mother, they would perhaps yield to you," she added.

Filled with pity for the dear girl, the Sisters decided to tackle the subject, but the mother was furious. "If you have nothing else

than that to tell me" she said, "you can go away from here. Why should you take my daughter when there are so many other girls around?"

Of course, she was at the same time picturing in her mind the shame of having a girl unmarried and the loss of the dowry that any future son-in-law would bring her.

Johanna was next wisely advised to pray very hard to our Lady.

Fifteen more days elapsed and one evening she arrived at the Convent breathless and most happy. "I just don't know what has happened" she said. "After your departure the other day, my mother did not want to speak to me any more. This afternoon, to my amazement, she suddenly said: 'Go away to the Convent, and

never return.' I did not wait till I was told a second time . . . so here I am at last!"

To part under these circumstances had been hard indeed, but sweet all the same, because it meant showing more love to our Lord. And now Sister Agnes, or rather "Mama Agnes" as the Africans call her, is a very fervent nun. Her youngest sister, now Mama Philomena, has entered the convent but with no trouble, for her parents have, in the meantime, become Christians.

The education of an African Sister is not the work of a day. Long years are required. But grace does work wonders! As soon as a girl enters the convent, the training of her character, formation of her will and judgement are undertaken. During the years of

The formation of the African Sisters is of Prime importance.



probation preceding the period of her Novitiate, she is given general education that will enable her to teach Catechism and other subjects required in a Mission. She is also taught different kinds of work that will make her a useful member in the Community. There is no limited time for the Postulate. When she is ready and found fit, she is accepted at the Novitiate where she will be most particularly trained in the practice of all virtues; that is, continually taught in the most practical manner, how to walk in the way of holiness. After 18 months, she makes her first Profession and is therefore ready to take an active share in the Mission field which is so vast! Many of the Congregations make perpetual vows after renewing their vows yearly for 10 or more years. The Daughters of Mary of Uganda is the first institute of African Sisters to become of Pontifical Right.

I shall relate another interesting little story about one of these beautiful "lilies" of Africa.

It was the forty hours and the Blessed Sacrament had been exposed all night. Mama Catharina, a holy African Sister well over 70

had stayed in the chapel to keep company with the Divine Prisoner from 8:00 P.M. until 5:00 A.M. A White Sister, realizing that she had spent the whole night near the Blessed Sacrament, asked her if she was not extremely fatigued the next day and how she could possibly have stayed there so long. Now I must explain that the tombs of African kings are guarded day and night by virgins.

Mama Catharina, alluding to this custom replied: "If virgin-women have enough courage to watch over the tombs of earthly kings all night, it is only fitting that I, too, should spend the night guarding the King of Kings."

The White Sisters take an active part in the establishment of the Church in Africa. Their Constitutions declare expressly that "they are never to shirk a difficulty, not even death itself where the spreading of Christ's Kingdom is concerned." And when their Founder, Cardinal Lavigerie, asked the Pope to have them wear a purple cord round the neck to hold their crucifix, the Holy Father instantly replied: "Why not a red one, since they are destined to work in a martyr's country?"

Young girls desirous of devoting their lives to the salvation of African souls as White Sisters, should apply for information to:

**MOTHER SUPERIOR
WHITE SISTERS' CONVENT
MARY GLENN R-D-2
FRANKLIN, PA.**

Evidently, it was not bloody persecutions that was meant. Instead, it is drop by drop that the Missionary Sister should shed her blood, by a constant and perfect gift of herself at every moment of her life, and this, always with the aim of gaining more and more souls for Christ. The anguished cry of her dying Savior on the Cross: "I THIRST" resounds incessantly within her heart. Consumed by devouring ardour, the

thought of souls haunts her mind. She begs Christ to continue through her His work on earth; so that each of her acts may, so to speak, be of infinite value and exercise an irresistible power over souls. Her ambition is to experience the sweet joy of being able to say in all truth, while dying, these supreme words of her Savior: "All is consummated . . ." that is to say: "I have done all I could to save souls".

With her right hand on the Gospel, Sister makes her Religious Profession by taking the three vows of Obedience, Poverty and Chastity.



PREPARE NOW FOR

Mission Sunday

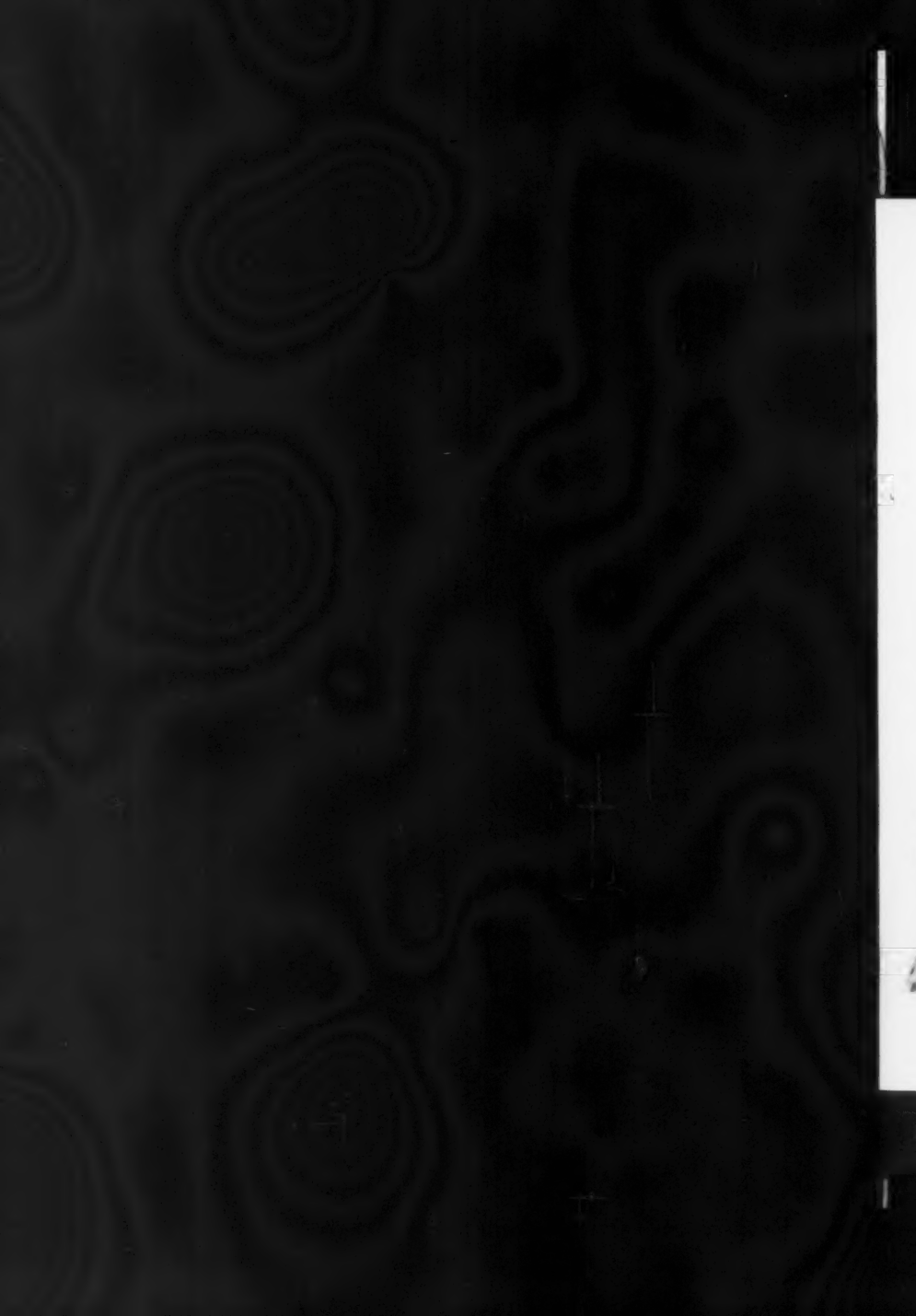


What the African children do

We would like to remind our readers that October 19th will be observed throughout the whole world as MISSION SUNDAY. This day, set aside by the Holy See to focus attention upon the mission apostolate, affords the faithful an opportunity to take an active part in the magnificent work being done by the bishops, priests, brothers, sisters and lay apostles in all the missions of the world, in order to win souls to Christ and extend His reign.

In our African missions, as well as at home, all Christians are called upon to contribute to the Holy Father's Mission Fund. However, in the missions it is not a matter of just passing the collection basket. Most of the Africans are poor and in order to give, they must





White Sisters



"As long as you did it to one of these
YOU DID IT TO ME."

Missionary Sisters of Our Lady of Africa



*"You say you don't
get the White Sis-
ters' magazine?
It's only \$1.00
a year!"*

Would you help
the Missions
by subscribing?

*"I'm going to receive
Jesus soon . . . But I
have no white dress . . ."*

Would you dress a
child for First Holy
Communion? Only \$2.



*"Gee, he's lucky,
his mammy's
washing him
with SOAP!"*

. . . our orphans
need soap too.
We could buy
50 pieces for \$1.



2000 White Sisters
 156 Missions in Africa
 1960 African Sisters
 17 African Novitiates

58 Hospitals
 52 Maternity Hospitals
 113 Dispensaries
 5 Leper Settlements



238 Schools
 Orphanages
 Homes for
 the Aged
 Social Work



*Plenty of pots
and pans, but
all are empty.*

Feed a poor
family for a
week . . .
\$3 would do it.



*"Do you mean it .
You'll buy me
some clothes so
that I can go to
school?"*

Is your answer
"Yes"? \$3 would
suffice.



*"I'd sure pray
for my benefactor if
someone ransomed
me!"*

Send \$5 and the
name you prefer.



*Help to reap the
harvest of souls in
Africa!*

You can do it by sending
an offering towards the fare
of a young Missionary
bound for Africa. A one-
way ticket to North Africa
costs \$195, and to central
Africa \$500 to \$700.
Your donation, however
small, would help.

DEAR SISTERS,

Please find enclosed \$ _____ for

- ☐ Magazine
- ☐ First Holy Communion
- ☐ Soap
- ☐ Clothes
- ☐ Food
- ☐ Ransom
- ☐ Towards a Sister's fare
- ☐ Stringless gift

Name _____

Address _____

Address: WHITE SISTERS' CONVENT
319 Middlesex Ave.,
Metuchen, N. J.

THE WHITE SISTERS

The White Sisters have one great purpose—THE CONVERSION OF AFRICA. Founded in 1869, near Algiers, they share with the White Fathers the distinction of being the only Congregation to date, having their birthplace in Mission Lands.

At present, the White Sisters have 150 Missions throughout North, East, West and Central Africa. One of their most interesting and successful works is the training of African religious. Seventeen Novitiates for this purpose have been established in different parts of Africa. Four of these diocesan congregations are now autonomous.

In practically every Mission, the White Sisters have a school, hospital and dispensary. They train teachers and nurses, do catechetical and social work.

American girls wishing to join the great White Army of Missionary Sisters of Our Lady of Africa enter the Postulate located at Franklin, Pa.

After six months' postulancy, they continue their training for another year and a half at the White Sisters' Novitiate in Belleville, Ill. They then pronounce their first Vows and sail immediately for Africa.

Dear benefactors,

OUR Missions are YOUR Missions—OUR Sisters are YOUR Sisters. Without YOUR help, OUR effort is limited.

2000 White Sisters pray for you daily.

May we count on YOUR prayers, sacrifices and alms?

GOD BLESS YOU.







October 19th

Your generosity on
Mission Sunday can
help to build Christ's
Church.

do some extra work, or sacrifice some food or a string of beads or a bracelet.

There are many odd jobs to be done in the missions. On certain days, Sister announces to her pupils that there is work to be done for the Pope's Missions and all those who wish to earn something should present themselves after school to carry soil or bricks.

The children are only too pleased to come to work in order to earn some pennies for the Pope. After the work is finished and before leaving they are sure to say: "Sister, if you have any more work like this, remember us, because we like the Pope very much".

Our Africans measure the value of their gift in proportion to the sacrifices they made to be able to give it. Joy fills their hearts because the Holy Father will be pleased and Jesus will be known and loved by more Africans.

Africans To Convert Africa



Joy, prudence, eagerness, generosity and love are written in bold characters on the face of this African Religious and the same can be said of the 1600 others Professed African Sisters who have passed through the 17 Novitiates in different parts of Africa, which were confided to the care of the White Sisters. It is a joy for them to know that their work has borne fruit, for up to the present day, 4 of these African Congregations are now autonomous, each having their own African Superior General and Council.

The aim in the training of these African Religious is not to make them auxiliaries of the White Sisters, but to prepare them to carry on the work done by the Missionaries. The words of Our Founder sing loud . . . "Africa will be converted by the Africans."

People wonder as they gaze upon these dark skinned religious and often ask in almost unbelieving tones — "Are they equal to the task?" . . . Let us see.

Cycling is something new for the African girl, but the Sisters courageously mount the iron steed, for they know what an asset the bicycle is when people in outlying villages are to be visited.





No one is better equipped for teaching the women, as well as the children, than the African Sister, for being of the same race, she is able to understand their problems. They see in her, ideals that can be realized.



As the African Sister cares for the baby in its mother's arm, she prays that the day will not be far off when the African woman will be lifted up and take her rightful place in the home as wife and mother.



Many an African Sister has become an expert with the needle and uses her talent, not only to keep the convent linen in good order, but also to make or repair altar vestments In some convents now there is even a sewing machine.



Preparing Altar bread is perhaps her favorite duty, for each spotless host is to become the Bread of Life, the salvation of all peoples.



While a charcoal iron does as good a job as an electric one . . . when you know how to use it . . . There is joy in such tasks when done for the love of God.

Washing and ironing and other daily duties have their place in convent life. A tub hewn out of the trunk of a tree replaces the automatic washer.





The day's work always ends with night prayers. However, during the day there is also visits to the Blessed Sacrament, adorations, thanksgiving for benefits received, so many graces to obtain not forgetting to ask Our Lord to pour forth numerous blessings upon benefactors.

Girl Scouts in Nyasaland

By MOTHER RAYMOND DE PENNEFORT

During the past three years Scouting has developed tremendously in Nyasaland.

The technics of the movement, its games, its activities and especially all the ideals brought to it by Catholics, gave it, within a few years an international scope. In some countries there is a special organization for Catholic girl scouts only, and this brings about a constant and growing awareness of her religion in the every day life of a true girl scout.

According to Father Arnotage, the Ki-Ro test gives true devotion to our Lord, making Him the model for every girl scout. This test trains the girl scouts in the application of their religion in their every day life. Their badge is the Greek name of our Lord: Kristos. The two super-imposed letters are distinctive of the Catholic girl scouts and brownies. It is the same sign as the one used among Christians during the Roman persecutions, a sign of recognition among themselves.

We have begun to follow the Ki-Ro test in Nyasaland since 1957. We hope that within a few years there will be a Catholic girl scout organization for our Catholic girl scouts only as is now the case in Uganda where the Ki-Ro test has been applied for several years.

REFRESHER COURSE

For the last three years, these refresher courses, which have been given by a young English lady, have greatly contributed towards the formation of leaders, European, African, Indian and Mulato. These refresher courses last two or three days and are given in different provinces of Nyasaland. The ladies, girls and Sisters who wished to become scout leaders attended them several times so that finally these meetings brought about a better understanding among Catholics, Protestants and Moslems.

These refresher courses have been of great help in Nyasaland for the formation of girl scout leaders. We had been progressing in scouting for several years, but, due to the lack of well trained leaders, the results were not altogether satisfactory. From these meetings grew the idea that all the well trained Catholic leaders will be able eventually to have their Catholic co-leaders.

For the better progress of every scouting company, the system of patrol work is of major importance. A company is divided into two or three groups, each one with its co-leader. Each group is like a small family. The co-leader learns her job of "doing nothing,



These "up and coming" citizens stand at attention before the flag.

letting nothing be done, and having everything done." The co-leader has what it takes to become a leader, but her responsibility will develop new qualities in her and eliminate certain poorer traits. Two years ago, not knowing the girls, we selected the leaders as well as we could. Soon we were obliged to help some of them a great deal, but the encouragement we gave them, the criticisms we made were not without success. Some of the girls still go to school although their parents had intended to marry them.

During our visits in the villages these girls are often praised for their kind care of the sick. It is also as a group that the girl scouts went to sing Christmas Carols at the African Hospital for the last

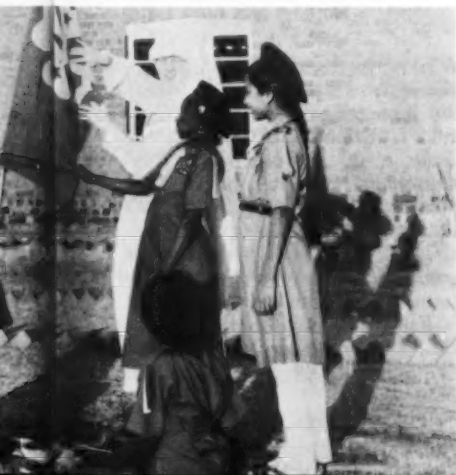
A symbol of unity the world over, African



*Knotcraft — an essential
for Scouts at camp as
well as at home.*



African and Indian Scouts admire the flag.



few years, that they serve tea after certain meetings, that they police exposition grounds, wash the church windows, provide necessary help to others in any task, make camp fires and fraternize with the Sister-leaders of any race.

CAMPING

For the last three years we have organized camps: camps for just one company, inter-racial camps, camps for rangers. It is by camping that the girls get to know one another better, and bonds of true fraternity grow since Jesus is the Divine Leader of the camp. A week at camp is worth two weeks of meetings without camping. A group who goes camping regularly has more character. It is easy to see, among our group of co-lead-

ers, who has gone camping and who has not.

A FEW FACTS

Many of our co-leaders took part in an inter-racial camp held at Zomba and mingled with the Europeans, Indians and Mulatos. There was a little awkwardness in the beginning but as soon as the camp was organized, tasks distributed, everything changed. It was pleasant to see Europeans and Africans going together to get water, Indians and Mulatos cook together. At the daily camp fires they sang Indian and African songs. They played together. Soon they were all good friends. On the eve of breaking up camp all the co-leaders, Europeans, Indians and Mulatos went to the African tents where they all danced en-

thusiastically. Since that camp where they loved and helped one another, several of the co-leaders of my class correspond with White and Indian friends whom they met there.

While camping we almost always have the priceless advantage of hearing daily mass. At one camp we had an outdoor mass which brought many questions from our protestant friends.

There are many examples to prove the true value of camping, that the camp is the school par excellence of Christian living, it is there that the girls get to know one another, to love and help one another. Experience alone can teach the truth of all that has been said about living together at camp.

Meeting of World Union of Catholic Women's Organizations at Togo

The World Union of Catholic Women's Organizations, on July 15th, began a ten day congress that had as its general topic of study the theme "The African women faces her mission." The Congress opened with a Solemn High Mass celebrated in the Cathedral of Lome by three African priests: one from Ghana, one from Cameroun and one from Togo. The Cathedral proved too small for those who wished to attend the Mass. Many were obliged

to stand in front of the edifice for the Holy Sacrifice during which His Excellency the Most Reverend J. Strebler, Archbishop of Lome, spoke in French and English on the mission of Catholic women in Africa today.

The opening meetings were attended by about a thousand persons of whom 600 were delegates from ten African territories and six European and American countries. The Prime Minister of Togo, Mr. Sylvanus Olympio, and Mr.

Spedale, High Commissioner, who took part in the opening session with many other ministers and deputies, spoke words of welcome and expressed their pleasure on seeing this happy undertaking of the Church on behalf of African women.

The international meetings were attended by the bishops of six neighboring territories. His Excellency the Most Reverend Louis Parisot, Bishop of Cotonou, Dahomey, representing the Apostolic Delegate, the Most Reverend Marcel Lefebvre, presided at the opening meeting. In this allocution he urged the women of Africa to unite with their sisters in other countries to organize a campaign for the respect and dignity that are due them. Madame Miken, who spoke for the women of Togo, was enthusiastic in expressing her pleasure on seeing the congress discuss this important and timely subject: quoting Dr. Aggrey of Ghana she concluded her remarks by saying: "One who educates a man educates an individual; one who educates a woman educates a family and a nation."

Miss Du Rostu, President of the World Union of Catholic Women's Organizations told her audience that the organization has a membership of 36,000,000 Catholic women. Like the women of other continents, the Catholic women of Africa, she said, must aid one another in their religious, family, social, cultural and civic activities. In this modern world they must let the voice of Africa be heard in international organizations. Madame Morard, President of the

Association for Child Protection, explained the importance of her organization for Africa.

Sister Marie Andre, White Sister who is very well known for her competence in social matters in Africa, and Miss Dugart of Tamala, Ghana, both spoke of the lack of freedom on the part of African girls in the matter of choosing partners in matrimony. As long as parents continue to look for exorbitant "bride-prices" this great difficulty will perdure. The World Union of Women's Organizations must attract world opinion to this and other problems of African women to the end that legislation will be passed whereby the future personal freedom of women will be assured and safeguarded.

The Most Reverend John Amissh, Auxiliary Bishop of Cape Coast, and the Reverend Fr. Sastre, professor of Porto Novo, Dahomey, spoke to the congress in one of the early sessions. In speaking of the mission of the African woman of today both speakers brought out the idea that the African women of today, in an Africa that is so rapidly developing, must progress with the times but this does not imply a disregard for those things that are good in African tradition, culture and customs. They are African women and Africa has its own contribution to make. Bishop Amissh spoke in English while Father Sastre spoke in French.

UNESCO was represented at the meetings by Miss Griffin.

(Fides)

Pan African Students' Conference at Makerere University

Students from at least a dozen African countries took part in the Pan African Students' conference that took place at Makerere College here from July 1st to the 7th. The importance of the gathering was pointed out at the very beginning by Mr. A. K. Kirondo, Assistant Minister of Social Services who said: "For the first time in the recorded history of mankind students from the four corners of Africa have got together to review their achievements, aspirations and affairs; to formulate plans for the future and to solve their common problems." Mr. Kirondo advised the students against becoming too deeply involved with any political ideology—particularly communism—and he encouraged them to strive to preserve their independence.

Mr. Tom Mboya, member of the Kenya Legislative Council, warned that Africa might be lost to communism unless western powers were prepared to introduce true democracy for its people. The future of Africa was in the hands of its students. He said: "Africa needs dynamic leadership for its fast moving world where we must run where others walked and in which we must not make the same mistakes that they made."

There were many moments of debate and disagreement during the conference. Some disagreements were merely on questions of procedure but there were also others.

The students group passed a resolution protesting racial segregation in South African Universities. It had also adopted a resolution proposed by the Sudan which read: "The student press should combat colonialism, imperialism and totalitarianism and all other social evils which threaten free and democratic education. "Later the Tunisian delegation offered an amendment that would remove "totalitarianism" from the list of things that the student press of Africa was supposed to combat.

The Tunisian delegate, in support of his amendment, said that certain members of the conference seemed to think that "totalitarianism" was synonymous with "Communism". This was not so. Totalitarianism meant dictatorship and several forms of this existed in several African countries. The delegate felt that separate resolutions should be made to protest dictatorship whenever and wherever it occurred. The amendment was not accepted. (Fides)

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